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The Negro Farmer

Vol. 2 February 13, 1915 No. 2

In Alabama, movable schools of agriculture are being conducted for colored people out of the Smith-Lever Agricultural Fund (Alabama is the only State, aside from Virginia, that has actually made the division, so far as we know.)

In a number of places the school is conducted in the court houses—think of it! The picture above is at Hayneville, Alabama.

To lay down the laws of the commonwealth has usually been the function of court houses. But now we witness them in use to lay down the laws of successful farming. Surely, the world "do move."

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Vol. 2, No. 2 TUSKEGEE INSTITUTE, ALA., FEBRUARY 13, 1915 5c Per Copy. $1.00 Per Year

HOW SOUTHERN FARMERS MAY GET A START IN PIG RAISING

PREPARED IN THE BUREAU OF ANIMAL INDUSTRY U. S. DEPARTMENT OF AGRICULTURE

Th Irishman calls his pig "the gintleman that pays the rint." In the corn belt of the United States "mortgage lifters" was a nickname given hogs almost as soon as settlements began. In the South no less true than in the Middle West hogs can be made a source of meat supply for the home and of income as well. Years of study and demonstration by State and Federal Agricultural authorities have shown beyond all doubt that hogs may be raised in the South with results fully as profitable as elsewhere.

Four things are necessary if the Southern farmer wishes to get a start.

1. A place to raise and fatten the pigs.
2. A pig worth raising and fattening.
3. Feed on which to raise and fatten them.
4. The necessary funds.

Let us consider the points in reverse order.

1. This article is written for the man whose principal concern is to supply food enough for his family. For such a man one or two sows will be enough. Good grade sows can be bought for less than $10 or $15 each; razorbacks can be bought for less and will produce good pigs if bred to a good purebred boar. If there is no purebred boar in the neighborhood whose services can be obtained, enough men should club together to represent the ownership of 20 to 25 sows and buy a good boar, paying pro rata for the boar depending on the number of sows owned by each. Boars can be bough for from $10 to $25 for weaned pigs, and $50 to $100 for yearling and 2-year-old hogs. If 20 men owning 20 sows bought a yearling boar for $50, each man would pay $2.50 toward the price of the boar. Put the boar in the hands of one of the members of the club and let each other member agree to pay him one pig at weaning time for the care of the boar for one year, for attending to the breeding, etc. When sows come in heat, they can be loaded on a wagon and carried to the farm where the boar is kept for service.

2. Sows farrow almost 16 weeks after they are bred. When the sows farrow try to be near at hand. Do not worry her with attention, but be there if she needs it. Watch that the buzzards do not carry off the little pigs or injure the sow. Give her a warm thin slop as soon as she begins to move around. Then leave her alone for a while. That evening give her a slop with a little bran or corn meal in it. Feed lightly for a few days and increase her feed gradually until the sow is getting about four pounds of grain each day for each 100 pounds of her weight. This will be within a week or 10 days after she has farrowed. She should be fed morning and evening. Kitchen scraps and slops will be good for her and will reduce the grain needed somewhat. These slops must not contain any soap or glass.

As corn is the most available grain in most sections of the South, it will have to be relied on for feeding both the sows and pigs. When the grazing crops which are suggested for hogs a fairly well-balanced ration will be obtained.

When you are about ready to wean the pigs reduce the sow's feed so that by the time the pigs are weaned she will have only about two pounds of grain each day for each 100 pounds of her weight. Keep her on a Bermuda pasture and let her have this ration until she is in good condition. Keep sows in good flesh, but not excessively fat.

Sows can be made to produce two litters each year. When this is desired they should be bred at the first period of heat after the pigs are weaned. Sows bred twice each year will not produce so many pigs in each litter as when bred only once a year, but more pigs should be raised in a year from each sow.

It does not pay to try to raise hogs on grain alone. In fact, the profit in pig raising, especially in the South, depends directly on the amount of pasture of some kind used to enable the pig to make its gain in weight. Of the Southern forage crops peanuts, soy beans, rape, and cowpeas are especially valuable. Now, these are not available all through the year, therefore we use a series of crops. For example, have some winter oats on which the sows can be turned as soon as the pigs are a week or two old. When these are gone put the pigs on a good Bermuda and lespedeza pasture. Have a crop of soy beans or cowpeas coming and turn the pigs on this after weaning, keeping the sows on the Bermuda. When these are gone put the pigs in a peanut patch, and finish fattening them on rape.

The pigs should be weaned at 10 to 12 weeks of age and should then weigh about 30 pounds. They should have learned to eat a little grain by going to the sow's trough. Then begin to feed them. Give them every day grain equal to 2 per cent of their weight. A pig weighing 30 pounds should have 0.6 pound of grain; 10 pigs of this weight, 6 pounds, etc. Divide this into two feeds, morning and evening. This amount of grain will make them grow nicely on good pasture. As they grow, increase the amount of grain. When they weigh about 125 pounds give them 3 per cent of their weight in grain, and when they weigh about 150 pounds each give them 4 per cent and finish them off, slaughtering in the winter on a cool day. Pigs properly fed should weigh 200 pounds at 9 months old. Do not feed cottonseed meal to hogs.

It is not necessary to spend a lot of money to carry out such a plan. Of course, the Bermuda pasture where the sows are turned should have a good fence. The crop on which they are grazed can be fenced with home-made hurdles of lumber or woven wire, which may be moved as desired, and the pigs will stay in it while the pasture is good. Ten pigs can be kept on half an acre of one of the crops mentioned above from four to eight weeks, depending on their size.

3. A poor pig is not worth raising or feeding. Your pigs should be sired by a good purebred Duroc-Jersey, Berkshire, or Poland-China boar. After you have decided which of the three you want, stick to the same breed and in a little while you will have pigs which are very much alike, a model for others, and an advertisement for your community. If you can afford it, start with good grade sows. If not, natives (razorbacks) will do. White pigs should not be used in the South, as they sunburn badly.

4. Expensive houses are not necessary for hogs in the South. Give the sow a dry place to farrow, a pen well bedded and sheltered from cold winds and storms, and both she and the pigs will do well. Little pigs that get chilled or wet soon after birth often die or grow into "runts." If there is no suitable place around the farm for the sow, make a lean-to with poles, about 10 by 12 feet, 6 feet high in front and 4 feet high behind, facing it to the South, and thatch it with straw, cheap hay, or even cornstalks, and the litter will be well housed. Make the thatch roof higher in the middle than at the sides and smooth it down so that rain will run off.

Pigs should have shade in the pasture, either trees or artificial shelter, and plenty of water.

Every Negro Farmer ought to subscribe for the Tuskegee Farmer, which is one of the best Journals devoted to farming published in the U. S.—Royal Messenger.

Editor Isaac Fisher of the Negro Farmer, is correct in his most able thesis on "A good profession for women." Every woman in the land should read this article and she who reads it adds to her career a lasting, never perishing and rich heritage, that will not pass away. The good that is being inculcated from that great fountain, Tuskegee, is incalculable. No one agency in all America, is doing so much good, the various opinions and ideas, to the contrary not-with-standing.—The (Springfield, Ill.) Forum.

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Mr. Booker T. Washington, in his annual address to the National Negro Business League, at Muskogee, Okla., urged the farmers to

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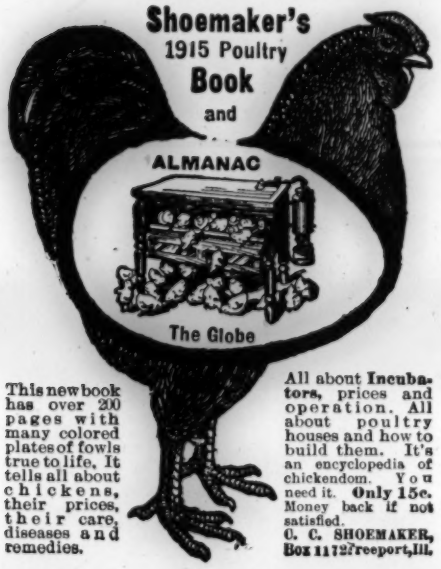

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LITTLE TALKS ON HEALTH---DRINKING WATER

BY D. A. BETHEA, M. D.,

It has been said that the difference between age and youth is only a question of water. When the muscles and skin are flabby and shrunken it means that there is but little water in the tissues. When these tissues are well filled out as in youth, it means that there is ample water in the system. Next to air, water is the most important of all substances necessary to human life. While it has often been demonstrated that people may live without food for many weeks, they cannot survive over ten days without water. Water is continually being eliminated from the skin, lungs, kidneys, and intestines, hence a plentiful supply is needed to supply the internal need. The body needs lots of water to wash away impurities from the tissues. It is very essential to health that people drink lots of water

While quantity is important, quality is vastly more important. The question of purity of our drinking water should be carefully considered, for upon it depends not only the health of the individual, but the health of the community as well. When the people of a neighborhood have strong bodies and rosy faces, it is fair to suppose that the water supply is good. Water that is good for drinking purposes must be clear and colorless. There shoud be no odor or taste to it. Good drinking water should not be too hard or too soft. It boils beans and peas quickly. Good water dissolves soap and latners easily. Drinking water should always be covered when in a room over night, or even during the day for that matter, as it absorbs gases very readily, thereby making it impure.

Water comes to us in five different ways, namely: rain water, ground water, spring water, river water, and lake water. Spring water is considered the purest water we have. However, only a few people are so situated that they can use spring water. Theoretically, rain water is the purest and the most desirable water, but practically it can only be used advantageously among but few people. Therefore, a great majority of the people must depend upon ground water such as we get from wells, and river and lake water such as supply our cities. By a little care it is possible for the most of mankind to drink good water

Those who live in cities and must depend upon the city water supply for their water, are usually in less danger of contaminated water than their country cousins. The fact is the cities filter their water and maintain a force of experts who test the water chemically and bacteriologically every day. While it is true that the city water is warm in summer, nevertheless, it is usually pure. There are sometimes epidemics caused by natural ice. Disease germs are often found in the ice that people use. There are sometimes germs like those of typhoid fever, which have been known to remain in ice for many months.

The well water, cool and sparkling as it may be, is sometimes the worst water we have. It often happens that the wells are too shallow, hence the surface water and subsoil water from around the house and barn yard finds its way into the well. Wells should be sunken deeply and should always be covered. They should be cleaned frequently The pump is a great improvement over the old style of well of the "Old Oaken Bucket" fame. The ground around the well should be higher than any other part of the premises.

There was a time when the water had to bear the blame for even more diseases than it does today. People formerly thought that malaria came from the water. They know now that the mosquito is the cause. Drinking water is like the usual bad boy, who has to bear the blame for the bad things he does himself and the bad things done by the "good little boy" as well.

We should be just as careful to see that our drinking water is pure as we are to see that our food is pure. If there is the least suspicion that the water is not useful, it ought to be boiled before drinking. There are many kinds of patent filters, but most of them do more harm than good. Unless the filter is kept clean it will harbor just enough germs to make it a breeding place for other germs. The water passing through taking on more germs, and "behold, the last state is worse than the first."

THINKS NEGRO FARMER AN EDUCATOR

65 E. 4th Street,
Corning, N. Y., Feb. 3, 1915.

Mr. Isaac Fisher:

Dear Sir:—I am pleased to congratulate you on your first anniversary of The Negro Farmer. Hoping you may make a greater success in the second year than the first; for it is an education to every Negro farmer, not only in the South, but in the North, East and West. The Farmer is progressive and uplifting to any member of my race whatever his or her vocation may be. May God bless you. Wishing you the greatest success, and whenever my subscription expires, please notify me and I will renew it.

Yours very truly,
A. D. Watkins.

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Any Subscriber May Ask Questions

Editor Negro Farmer:

"Please tell me where I can buy books about colored people."

—H. Borden, Marthaville, La.

There is no one place where you can purchase all books that are printed about colored people; but if you will write to Brentano's, Fifth Avenue, New York City, they will procure any book published in the world, if the book is not out of print.

Sir: Can you tell me through your paper how to care for milk and butter properly? My butter smells sour in about one day after it has been churned, and I can't use it for any purpose, as it smells so strong. Thanking you in advance for the information, I remain,

Yours truly,

Ernest Burr,
400 Pacific Street, San Francisco, Cal.

Without going into the scientific reasons for the souring of your butter, I will give you some hints for the care of your milk, cream and butter which, if observed, will cure the trouble.

The Washington State Agricultural Station gives the following rules:

The best butter can be made on the farm, where the control of all conditions is under one man, and he can understand butter making.

The poorest butter can be made from good cream if the buttermaker does not understand the underlying principles of the art.

The causes of foaming are: Sweet cream churn too full and insufficient agitation.

Hard churning may be caused by foaming, thin cream, or cream too cold, cream from cows far advanced in lactation, and when cows are fed only dry feeds.

Cream should always be strained into the churn so that there will not be white curd particles in the butter.

Stop churning when the granules are about the size of wheat.

Wash out the buttermilk instead of trying to work it out.

Mottles are caused by an uneven distribution of salt or the presence of curd. They can be prevented by washing out the buttermilk thoroughly and working the salt in better.

Work the butter only enough to distribute the salt evenly.

Do not touch the butter with the hands. Use wooden paddles.

Keep churn and butter utensils perfectly clean, using hot water with some good washing powder.

To these hints may be added the ones below from the Kansas Station:

Clean Cream from Start to Finish

1. In favorable weather, keep the cows in the pasture as much as possible, thus preventing an accumulation of manure in the stable or corral.
2. Remove the dirt from under the cow's udders and flanks before milking, and wipe the udders with a damp cloth.
3. Do not feed hay or dusty feed just before milking.
4. To clean pails and cans, first wash them clean with warm water and a mineral washing powder, then rinse them well, scald them, and allow them to drain.
5. Skim about a 35 per cent. cream.
6. Take the separator apart and wash it thorougnly after each separation.
7. Remove the cream to a milk-house or cool place where the air is pure and where the can may be placed in a trough or barrel of cold water fresh from the well.
8. Do not mix warm cream with cold cream, nor keep cream in cellars or caves.
9. See that all cans and tinware coming in contact with cream are perfectly sweet and clean, especially in the seams and crevices.
10. Deliver the cream in the morning during hot weather. Make at least three deliveries a week in summer and two in the winter.
11. At all times protect the can containing cream against heat, cold and dust by covering the can completely with a clean canvas.

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THE NEGRO FARMER

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ISAAC FISHER....Editor and Business Mgr.

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Saturday, February 13, 1915

MEMBER NATIONAL NEGRO PRESS ASSOCIATION

The Editor's Page

"I WILL LIFT UP MINE EYES"

A letter lies before me from a dear old boy friend of my student days. The only excuse I can offer for making a part of it public is that it furnishes an opportunity to say something which may be of help to the colored people who may read these lines:

Dear old Fisher:—I have often wondered why you never write on the Negro Question—why you do not make answer to some of the hard things that are said against our race. I know you could say something worth reading if you would, because you certainly wield a trenchant pen * * * .

Thanks! and a Word

I thank you, my friend, for the kindness of that last sentence; and I owe it to you to make what explanation I can of my own position on the question.

Two Slaves who Believed in God, and Their Son

In one place in the State of Louisiana under a clump of trees and shrubs, and in another, near the caving banks of the "Father of Waters," sleep, respectively, the mother who gave me birth and the father whose name I bear. They spent the flower of their days in slavery in the United States. They were unlettered but were persons who trusted implicitly in God and believed, word for word, everything written in the Bible. Many a day, when things were not going right, my father would call me to read from the Psalms of David; and often I would read until the spell of God's matchless promises written there would lull him to sleep.

I have never risen to the sublime heights of faith which my parents had, hard as I have tried; but I am their son; and in a very large measure I believe as they believed and have made the Bible my staff since troubles and happiness began walking by my side.

When Worries Come

One chapter my father had me read over and over—the one hundred and twenty-first Psalm. Its opening words are: "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth." Since the Father took my father away, I have learned how much comfort there is in getting accustomed to lifting up one's faith, one's trust to the everlasting hills where sitteth God in a never-ending survey of the world.

Why I do Not Write "Answers"

And now you are ready for my explanation as to why I do not "answer" some of the charges made against the Negro "by such Negro-haters as ——."

First of all, because my answers will not be read, will not be heard by those whom I might wish to convince. If a time ever comes when my defense of my race can get a hearing, I hope that I may not be found unwilling to say what should be said; but I shall shoot no arrows idly into the air.

Second, I am much in the habit of lifting up mine eyes "unto the hills," when hard things are said against us needlessly. Don't you remember that David told God one day that "Mine enemies speak against me; and they that lay wait for my soul take counsel together, Saying, God hath forsaken him: persecute and take him; for there is none to deliver him?" David was feeling blue that day; but when his grief was spent and he remembered God's mercies of old, he said: "I know that the Lord will maintain the cause of the afflicted, and the poor;" and the man was comforted.

With an advocate like God pleading our cause, my poor pen is nothing; but I feel confident that a loving Father is pleading our cause with the strong, loyal, God-fearing white men of temperate speech and thoughtful heart; and through them our deliverance will come.

When Violence Reigns and Our Civilization Breaks Down

"Surely, Fisher," my friend continues, "you can at least say something when Negroes are killed without cause and the courts prove powerless to uphold our civilization. Don't be silent! Say something!"

I sympathize with the anguish of this writer as only a Negro can do; but I submit that the black man must learn the meaning of David's command—"Rest in the Lord, and wait patiently for him." And let all our impatient colored people remember that "A thousand years in (God's) sight are but as yesterday," or one day. For my part, I do not expect to live to see the day when my race will receive all that we fairly wish at present. I shall be gone, I know; but I am confident, as I "lift up mine eyes unto the hills" where sitteth God that either our nation will alter its attitude to our defenceless race or that God will say, in the fullness of time, as so often He has said before: "For the oppression of the poor, for the sighing of the needy, now will I arise, * * * I will set him in safety from him that puffeth at him."

And, then, I have another word of comfort which sustains me: In His Word it is written in language true and plain: "If thou seest the oppression of the poor, and violent perverting of judgment, and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they."

God Talking and Vindicated Through History

If you doubt that He does not love wrong, if you feel that He does not hold the nations in His hands, climb with me to the peaks of history's lofty hills and look back over almost six thousand years of history. All along the paths you will see the wrecks of great nations which God, through moral causes, has pulled down because in courts, in law, in government there was no ear for the cry of the poor.

Egypt—Chaldea—Assyria—Babylon —Rome—Greece

Out of Egypt went up the cry of the oppressed—today, the glory of Egypt has gone; from the bottom of society

in Chaldea there went up to God a wail from the hopeless peasants—Chaldean greatness today must be sought in history alone, because the kingdom has perished; out of despotic Assyria went up a despairing cry because of wrongs to the poor—today Assyria is naught but a memory and owls hoot in her desolate ruins; Babylon "the great city," could not hear the voice of the poor who mourned—today "Babylon the great is fallen indeed, and hath become the habitation of devils;" Rome, proud mistress of the world and fountain head of jurisprudence and government, perfected the best code of laws that we have known, but her laws were not for those who "labor and are heavy laden" —today, the Rome of power, of fame, of glory, is gone, gone! and Golden Greece, home of beauty, had no ear for her cruelly treated serfs—today her glory, too, has gone far aye. And out of mystery and darkness, I hear the voice of God saying: "Woe unto them that decree unrighteous decrees, and that write grievousness, which they have prescribed; to turn aside the needy from judgment and to take away the right from the poor;" and of such governments the prophet Isaiah had asked:

"And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?"

Looking Beyond Legislatures and Judges and Courts

Meditating in these sublime promises and assurances of God, I am hurt but not entirely cast down when anger and wrath are visited upon my race; and when others lift their voices and supplications to state courts, state legislatures and governors and National Congress and Federal Supreme Court, in crucial hours, I look beyond them and "lift up mine eyes to the hills" where sitteth God higher than them all and declaring in His majesty that "I will come near to you in judgment; and I will be a swift witness against * * * those that * * * turn side the stranger from his right and fear not me * * * for I am the Lord, I change not * * * ." And with this comfort I turn from the things which I am powerless to change to those where I can be of service; and, like Saul of Tarsus, I have asked, over and over, "Lord, what wilt thou have me to do?"

What I Can Do

I can serve my race by helping make it worthy of the fullest protection of law, whether that is accorded or not; I can use my pen in fighting crime among colored people; I can, temperately, soberly and in the spirit of the Prince of Peace, write to white men who love God and mold sentiment in the South, in the North—everywhere—and make a plea for my own race, citing their beauty of conduct rather than their bitterness of heart; I can write cautions which we ought to observe, in my humble judgment; and I can help to comfort my people by saying to them over and over—"God will take care of the world," and "Trust in the Lord and do good; so shalt thou dwell in the land * * * ."

And it is my duty to do this until at the last my pen-hand is palsied and our Father bids it write no more. I must not—it is a sin against the light within me—beat and bruise my wings against the present cage which confines me, but must be patient until such a day as we are all free and I need my wings to fly.

No Fatalist

And let it be remembered, I am no fatalist, believing that "whatever is, is right" and that no attempts should be made to right world-wrongs. But I believe that our work at present is to make the Negro fit. Not some fit, not comparatively fit, but fit in the superlative degree; and I shall spend little time arguing abstract theories about what should be done to and for him. I want to help lay a foundation on which may walk—

The Forces on the Other Side of the Race Line

I want to help make it easy for God to use his strong and courageous white soldiers in making this a righteous nation. When I work for fitness of my race, it doesn't make any difference that fitness seems not to avail, I know that the strong white men in our South who love God will find it easier to meet us half way; and I want my pen to be used, not in idle denunciations, but in making friends for the colored people.

The School, the Church, God

I am lifting up mine eyes to the public schools of America, from which sectarian disputes have banished the Bible and religious instruction; and I am watching the activities of the Religious Education Society which is organizing Christianity so that religion and the Bible may be restored to the schools of the land, that the nation may be rescued from Godlessness. This is God's work and the Negro is vitally interested in its outcome—it promises a brighter day. I am lifting up mine eyes to the church of God which is beginning to see that creeds and rituals and confessions and sacraments and buildings are meaningless where justice, peace and good-will are unknown. I am lifting up mine eyes to God who loveth righteousness and who, I repeat, takes care of the world; and sharing the faith of my fathers, I believe all will be well in His own time.

With such a faith, with such a foundation, I am not inclined to write as one having no hope nor to prostitute my pen to any work less fruitful than that of cheering and making efficient the colored race with which I am identified. The future will have other work for other pens.

—ISAAC FISHER.

THE STORY OF WENDELL PHILLIPS

There has been recently issued from the press of the Charles H. Kerr Company of Chicago, a little volume bearing the above title. The book is written by the well-known author, Charles E. Russell; and the story of Wendell Phillips is told in so sympathetic a manner as to reveal him in a guise which he has not always worn—not only the abolitionist and friend of the colored race, but opponent of all that was oppressive and unjust.

In these days when death is claiming for its own all the remnants of the "old guard" who used to raise their voices without compromise in defense of simple justice for colored people, and when the friends who openly defend them are few, one is more than surprised, he is astounded to read such bold words as these from so prominent a Caucausian writer as Mr. Phillips, about the abolitionist:

"If the men that at such risk of life and with such sacrifices agitated for freedom could return now to see the extent to which their work has been nullified * * * they might question whether much of it had not been in vain."

The little work deserves a careful reading by all students of American history and in particular by every colored person who has felt the need of a friend in the white race—and what colored person has not?

CROPS TO PLANT IN THE ORCHARD

Grain crops, such as corn, oats and wheat, should have no place in the orchard. Neither is it advisable to sow the orchard to timothy and mow it as hay. These growths offer quite a temptation to the farmer, as they are easily and profitably handled, but in the long run, they will prove a detriment.

Small or truck crops, such as onions, lettuce, cabbage, sweet potatoes, etc., will be found profitable in the orchard, and yet not rob the soil of an appreciable amount of fertility. As soon as these crops are removed, a fall crop of clover ought to be sown as a cover crop. This should not be mown, but allowed to grow up as high as possible and fall over.—Successful Farming.

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President EDWARD T. WARE, Atlanta University

AN ACTIVE STOCKHOLDER

We are very much pleased to publish the letter following from Rev. M. L. Bethel. We have had no stockholder who has been more cheerful about the future of the Negro Farmer nor who has striven harder to help make it a success. In season and out, he has always been active in trying to help the paper get in touch with farmers. He is a rare soul and a splendid comrade.

Tuskegee Inst., Ala., Feb. 2, 1915.

Editor Isaac Fisher,
Tuskegee Institute, Ala.

My dear Mr. Fisher:

In your January 16th issue of The Negro Farmer, I read with not a little interest a letter from Mrs. Virginia Perry, who wrote in enthusiastic praise of the paper. I note that she is not only a subscriber, but desires to become an agent therefor.

The following week it was my pleasure to hand to you the subscription of the Rev. W. H. Carroll, Principal of The Alice Lee Elliott School, Valliant, Okla.

In one of the earlier issues of the paper I saw, under the caption, Winners from the Soil, the picture of Mr. John S. Favors. Now Mr. Favors is a much better looking man than his picture represents him to be, and the accompanying account of his life gave a very, very modest story of his success.

You have been kind to say that some of my other efforts for the paper have been quite as fruitful. It was my pleasure to introduce the above named persons and The Negro Farmer.

One knowing me to be a stockholder of the paper might say that I am impelled to my efforts by self-interests. I grant his implications if he means thereby enlightened self-interests. That is a legitimate motive if not the highest. But in taking stock in the paper I was actuated more by other considerations. I wanted a part in launching it for the reason that I felt that it would prove to be one of the greatest agencies in racial betterment. Under your guidance it has more than realized my fondest hopes for the first year of its existence.

I introduce The Negro Farmer to friends and acquaintances for the same reason that I read it, namely, because I find it is inspiring and in a general way helpful.

In a few days I shall give you a list of probable subscribers, longer than I have given before.

I know that other stockholders have done more to promote the interests of The Negro Farmer. Should, however, this letter in your judgment be calculated to stimulate any, who have not been less interested but less active, to do more, I trust you will feel free to use it or so much of it as you deem best suited to the purpose.

Not a farmer but the farmers' friend, and yours, I remain,

Sincerely,

M. L. Bethel.

FARMERS' DICTIONARY

Farmers will please look at the list below and note just what profitable work they can start to doing for this year at once:

Present Duty of the Colored Farmers

In the midst of the "tight times" that we are now passing through, the first great duty of every colored person, particularly the farmers, is to raise as much of his own food as possible, so as to cut down the cost of living during the year.

What Foods can be Grown in the South

The following foods can be easily grown in the South for man and beasts:

I. FOR MAN

(a) All vegetables that grow in this climate such as rape, mustard, turnips, rutabagas, lettuce, radishes, beets, collards, parsnips, carrots, kale, peas—both garden and cowpea—beans, cucumbers, spinach, sweet corn, okra, squash, pumpkins, egg-plants, and also the regular truck and field crops of cabbage, watermelons, muskmelons, onions, Irish potatoes, sweet potatoes, tomatoes, peanuts, etc.

(b) Various kinds of poultry, such as chickens, ducks, geese, turkeys, guineas, etc. These provide meat and eggs.

(c) Slaughter-house products, such as pork, beef, veal, mutton. These furnish meat and lard.

(d) Dairy products from the cow, such as milk, butter and cheese.

(e) "Sugar Foods," such as syrup, molasses, and sugar obtained from sugar cane and sorghum; also honey from bees.

(g) In some sections of the South where it is low and swampy, rice can be easily grown.

(h) Fruits and berries.

II. FOOD FOR LIVESTOCK

For animals, corn and hay-grass of every kind can be grown. Such hay-grasses as crimson clover, burr clover, hairy vetch, oats, rye, barley, and cowpea can be grown with little trouble; and some of the garden and truck vegetables like rape, rutabagas, beets, sweet potatoes, etc., also make excellent food for livestock The garden and field crops will furnish practically all of the food needed for poultry

A Word of Caution

We must rid our minds right at the start, of the belief that we are going to stop growing cotton all at once. We are not ready for that yet, because we have not had enough experience in growing other crops.

Grow some other crop this year, if there is no strong objection in your community to your doing so. In the meantime, grow more food this year than you have ever done before—From "Tight Times Bulletin," prepared for Negro Conference by the Editor of the Negro Farmer.

Big Poland-Chinas for Sale

2 young boars. Bred sows and gilts. Pigs from sows weighing 600 and 700 lbs. You see these hogs before you pay for them.

J. H. TALLEY & SON, Lula, Tennessee

Cows should be kept away from sources of contamination, such as sink holes in which stagnant water accumulates, for such holes breed numberless putrefactive bacteria which are especially dangerous to humans. There should be no place in the barnyard for water to stagnate.—Successful Farming.

Take a candy pail holding a half-bushel (a zinc half-bushel measure with the bottom worn out is better still), tack a sack to the sides of it, and you will have no trouble in measuring up corn, oats and vegetables or other farm products by yourself, filling the vessel while it rests on the ground or floor; then raising it and letting the contents pass forward into the sack.—Successful Farming.

HOME STUDY COURSE

Here is an opportunity to learn at home. You can learn to write your own letters, read books and papers intelligently, and to do your own figuring.

If you expect success as a teacher, preacher or business man, you must know how to read, write and figure intelligently. This I can teach you by mail.

Do you wish to pass the entrance examination to any school, or to take the examination for a teacher's certificate? Here is an opportunity to get help.

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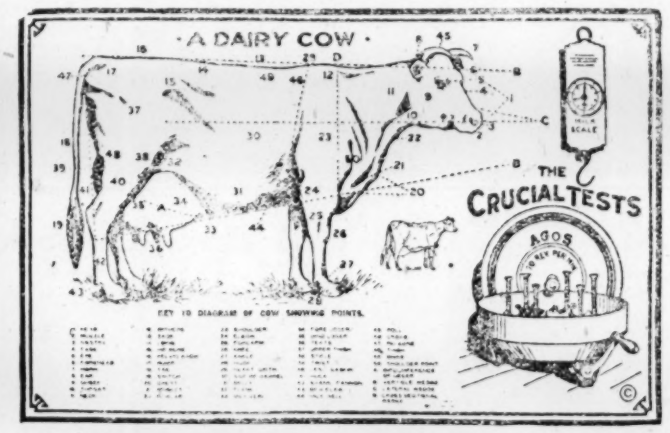

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AN HONOR FOR PROFESSOR BRIDGEFORTH

Mr. G. R. Bridgeforth, Director of the Agricultural Department, Tuskegee Institute, has recently been appointed by the U. S. Government as collaborator, which will enable him to do extension work for the government as provided by the Smith-Lever Bill and co-operate with other agricultural work already in operation throughout the country. The new division of Agricultural Extension, which has been made recently, will do much toward building up the agricultural school at Tuskegee, and in carrying the school to the people throughout the United States.

Mr. Bridgeforth is proud of the fact that he heads an agricultural school with 18 instructors, 350 students, with all striving to make it one of the most useful schools in the South. The agricultural school is working in close and sympathetic touch with the Department of Agriculture of the State of Alabama, and the Agricultural Department of the Alabama Polytechnic Institute as well as the Agricultural Department of the United States.

A PASTOR HELPED BY THE NEGRO FARMER

February 3, 1915.

To The Negro Farmer:

I take pleasure in sending one dollar for the renewal of my subscription to The Negro Farmer, which I have enjoyed reading very much. The first year of its history, I feel that this paper has been a blessing to myself and my family. I am praying and talking your success.

My address remains still,

Rev. J. S. Tubbs.

Heiberger, R. No. 2, Box 28.

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is a Hair Grower which feeds the scalp and roots of the hair and makes the hair grow very fast and you soon can see the results by using several times. It is a wonderful Hair Grower. It cleans dandruff and stops Falling Hair at once. It leaves harsh, stubborn, nappy looking hair soft and silky, and you can fix up your hair the way you want it. We give money back if it don't do the way we claim. Try a box. Price 25c by mail, on receipt of stamps or coin.

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It is a source of help in the home, garden, laundry, kitchen and on the poultry yard.

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It is always full of supplementary matter especially suitable for the class-room. Several teachers in the Tuskegee Institute use the papers regularly in their classes.

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Its stories of how colored men and women are succeeding are said by many teachers to be the best of their kind to be found anywhere.

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The Negro Farmer is a necessity. Its "Farmers' Dictionary" explains all public questions, fully, carefully and in an interesting manner.

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The Negro Farmer is a splendid investment if it is put into the hands of colored tenants and laborers.